



# ANCIENT SKIES

*"Come Search With Us!"*

## Official Logbook of the Ancient Astronaut Society

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### THE MANNA-MACHINE AND AFTER

BY GEORGE T. SASSOON\*

It is now 12 years since I attended my first Ancient Astronaut Society World Conference and I can safely say that I have never had a dull moment under the auspices of the Society. While I have no startling new discoveries in the ancient astronaut field to report, I do have much new supporting evidence, which I shall give, but I would like to say a few words first about the nature of evidence. What is evidence, and what is not?

Well, evidence in our field is what people believe it to be - it depends on the way you look at it. As Gene M. Phillips wrote in *Ancient Skies* 15:3:

"Archaeologists have a penchant for describing all their findings in terms of religion, sex, or the providing of food. Hence all buildings of antiquity are 'temples'; the personages depicted on stone stelae are 'priests' or 'gods'; and all other stone objects are 'altars', whether round or flat or shaped like a turtle."

He goes on to show how archaeologists will go to extreme lengths to force their interpretations to fit this narrow mould. Reading this, I was reminded of how I first became involved with the Ancient Astronaut Society, of how I stumbled across the first evidence of what is now called the "manna-machine". This came about through my mother, who had a vague interest in the occult, and had collected a number of books on the subject.

It all began one day when I idly picked up one of these books, called *The Kabbalah Unveiled*, by S.L. MacGregor Mathers, and started reading its descriptions of a mysterious being called the Ancient of Days. This being, it seemed, had one enormous head in which were contained two others, a prominent beard divided into thirteen parts, each described in detail, and six legs or feet. There was no body to speak of, but there were two testicles and a penis;

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This article is excerpted from Mr. Sassoon's presentation at the 16th Anniversary World Conference held in Chicago in August, 1989.

and according to the text, from the penis came the manna that fed the children of Israel in the desert. There were also said to be several eyes inside the head, and from time to time these lit up in different colors.

This struck me as very odd indeed, not the sort of thing one would expect to find in a book on religion and the occult. It seemed that the book was a translation of some old Jewish text, part of the Kabbalah. It was obvious that the translator had decided that the text had to do with religion, because everywhere he had used religious or liturgical words. A table was an altar, clothes were vestments and so on. Yet to me it sounded much more like a description of a machine.

Later, I got around to finding the original of this text and translating it anew from the Aramaic language. Then, together with Rodney Dale, I came up with a mechanical interpretation of the meaning which fitted exactly the given function of the machine - it made manna.

This machine was way beyond the technology of the ancient Israelites - in fact it is just a little beyond our own modern technology. So it had to have come from somewhere else, beyond this planet, and in fact the texts said it was given to Moses and Aaron by the Lord when he came down on the mountain in Sinai, with instructions to keep its existence a secret. So the obvious and simplest explanation of the whole affair was that the Lord of the Bible was an extraterrestrial and the manna-machine, alias the Ancient of Days, was a product of his technology. I found this explanation a lot easier to accept than the usual religious one.

In the briefest of terms, the manna-machine is a nuclear-powered mechanical device which manufactured a high-protein food product from a plant similar to chlorella, a microscopic alga. The "manna" thus produced sustained the Israelites during their 40 years of wandering in the desert.

I would like to discuss here the consequences of the manna-machine and the effect it has had on our history and on our entire culture.

Let us imagine a situation. Suppose that about 5,000 years ago a giant spacecraft crash-landed in the middle of the Sahara Desert. The local tribes preserved dim memories and legends of the crew and over the centuries the hulk, sandblasted smooth by the desert winds, came to be known as the Chariot of the Gods (my apologies to Erich von Daniken). From time to time rumors of this fabulous object would filter through to the outside world, and a whole body of mythology would grow around it. In due course, the 20th Century comes along with its ease of travel to any part of the globe. Archaeologists and anthropologists probe the depths of the sandy wastes, make contact with the local inhabitants and finally the scientists are allowed within sight of the Chariot, perhaps even to go inside it - to penetrate the Holy of Holies. They would fossick around, (Continued on next page)



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filing, scraping, taking samples, analyzing - but what would they conclude? A ritual object? a religious shrine? Who knows? Anything but a spacecraft, we can be sure.

Sooner or later someone like myself might come along, or perhaps even a senior engineer from NASA, take one look at it and say: "That's a spaceship." But who would believe him? He does not have the correct professional qualifications.

Nevertheless, legends of the true nature of this object would persist in folk-memory, in myths and legends, so that whatever the experts might say there would still be evidence around showing that it really was a spacecraft, providing that people could see this evidence for what it was.

When I read the manna-machine texts, I saw the evidence for what it was and this led to the publication of our books.

But we did not look beyond the Jewish texts for additional evidence - we were content to rest our case, and besides we had other things to do. We did not yet know that the manna-machine and the traditions stemming from it were responsible for major events in our history - the Crusades and the American Revolution, to name but two.

Some years later, two young German brothers, Johannes and Peter Fiebag, drew our attention to the significance of the traditions of the Holy Grail - the Grail being that miraculous object of medieval legend which was kept in a magical castle and was fruitlessly sought by so many of those gallant knights of the Round Table. Thanks to the Fiebags' work, it was soon obvious that the Grail was simply a Christian continuation of the Jewish manna-machine tradition. The Grail was supposed to have come from the stars, it was a source of unlimited food, it was dangerous to handle, and so on. So the manna-machine had not been totally forgotten by all but a few old rabbis poking around in the musty texts of the Jewish Kabbalah. Who else might still be preserving the tradition, and how had it crossed over from the Jewish into the Christian community?

The Fiebags soon traced the source of the Grail back to the origins of the Crusades. From their work, it was clear that a closely-knit group, both Jewish and Christian, and working in great secrecy, had organized the Crusades with the principal object of recovering the Grail - the manna-machine, call it what you will - from Palestine and bringing it back to Europe. The public reason for the Crusades was to kick the heathen Saracens out of the Holy Land, but the secret and true reason was to try to recover the manna-machine.

We are not sure whether the group was successful or not - they may have found at least a part of it, a large concave dish of unearthly manufacture, and this would have given rise to the Grail legend. The manna-machine of Jewish tradition is a much more complicated affair.

The persons who recovered this object were a group known as the Knights Templars, a strange religious order of men who were both soldiers and monks. Founded around 1100 AD, the Templars spent their early years digging in the Temple area of Jerusalem and shuttling to and fro from Europe. Only much later did they take part in the continual fighting against the local Saracens and adopt their role of protecting pilgrims.

By the year 1300 AD the Templars had become extremely rich and corrupt, and they excited the jealousy of the then King of France who owed them a lot of money. To wipe out the debt, he abolished the Order of the Temple, accusing the knights of various heinous crimes as an excuse. One of these crimes was that they had their own private, non-Christian religion. They are said to have worshipped an idol named Baphomet, who had two heads, a heavy beard, and eyes that lit up. Now according to the Jewish texts, the manna-machine had several heads (three most probably), a heavy beard, and eyes that lit up. It looks

as if the Templars had a private cult of the manna-machine. What is more, the very name of the idol is significant. Baphomet, it was called. This means nothing in any known language.

I should add that the Templars themselves, like the rabbis who study the Kabbalah, wore heavy beards, at a time when most men went clean-shaven. This can only have been in imitation of the Baphomet idol - the beards must have been most uncomfortable in the hot climate of the near East, so their purpose must have been symbolic rather than practical.

Returning to the strangely-named idol, Baphomet, what could the word possibly mean? Let us try writing it down in Hebrew:

Baphomet = B P V M Th, the most likely spelling.

Now we decrypt this according to the most commonly-used Hebrew cipher system, the so-called Athbash. To decrypt, write the 22 letters of the Hebrew alphabet in two halves, each of 11 letters, hairpin fashion:

|   |    |    |   |   |    |   |   |    |   |   |   |
|---|----|----|---|---|----|---|---|----|---|---|---|
| → | A  | B  | G | D | H  | V | Z | Ch | T | I | K |
| ← | Th | Sh | R | Q | Tz | P | O | S  | N | M | L |

Then to decrypt, substitute each letter for its pair. For B P V M Th we get Sh V P I A, which sounds like Sophia, which is the Greek for "wisdom". Now it just so happens "wisdom" (Chokmah in Hebrew) was one of the most common names of the manna-machine in the Jewish texts. There can be no doubt that the Templars knew of the manna-machine tradition, and that they venerated the machine in their private religion. The details of the Baphomet cult could not possibly have been invented by anyone known to the French King.

I should add that the Templars were experts in ciphers of all types, using them extensively for their private communications and banking operations. Among themselves, they spoke Arabic and Hebrew - coming from all parts of the continent they had no common European language. Few were educated enough to speak Latin, then the lingua franca of Europe. So it is logical that they would have used a Hebrew cipher for the name of their secret god.

After the brutally-carried-out dissolution of the Temple, the knights scattered to the four winds. A party of them are said to have crossed over to Ireland, a country easily reached from western France and where it was very easy to disappear. They moved steadily north through Ireland, and then moved on to the Western Isles of Scotland, where they made contact with Robert the Bruce, who was then fighting against the Norman English to make himself king of an independent Scotland.

Then on June 24, 1314, there took place the historic Battle of Bannockburn, at which the English were soundly defeated by the Scots under Robert Bruce, a military victory that was completely without precedent. Highly advanced strategy and tactics were used, techniques which the Scots could not possibly have devised themselves. Everything points to their having been advised and trained by some outside advisers, highly skilled soldiers - such as the Knights Templars.

Of course the history books do not mention their involvement - Bruce wanted credit for the victory himself, and the Templars were not anxious to advertise their presence to the French King, who was still out to get them. But there are strong indications, such as the date of the battle, June 24. This is St. John the Baptist's day, and St. John was the patron Saint of the Templars. The battle had in fact been pre-arranged for that date, a year in advance. Surely there is a Templar hand at work here?

Curious too is the choice of St. John for the Order's patron; his principal claim to fame is that he ended up with his head cut off and served up on a plate. If one has read the manna-machine texts, however, it is highly interesting - for the machine is

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often described as having one large head, containing two others, and no body to speak of. St. John would be a very appropriate choice of patron for an Order that while nominally Christian, secretly venerated the manna-machine, which resembled a large head with no body.

After the Scottish victory at Bannockburn, King Robert is said to have rewarded the Templars by allowing them to continue their cult in his country and to recruit new members. And from these Templars, safe in their northern refuge, stemmed the society known today as the Freemasons.

The official history of the Masonic movement, or "craft", as it is known, says that the earliest Lodges grew from the trade guilds of working masons. It would have been logical for the refugee Templars to have joined up with these men, the Templars having been great builders themselves, both of castles and of the Gothic cathedrals found all over Europe. The masons were itinerant workers, and had a system of handshakes and passwords with which they identified themselves on arriving at a new building site. Later, they were to admit non-working gentlemen members to their Lodges, who gradually took over until today, the business of a Masonic Lodge is entirely ritual.

The details of the rituals have all been published, and the puzzling thing about them is that their content is almost entirely Jewish. This is strange for an organization supposed to derive from Christian cathedral-builders. Further, the rituals concern the building of the Temple at Jerusalem and the fate of its architect, Hiram Abiff, who, according to the Masonic legend, was killed by some apprentices who hastily hid the body, marking the spot with a twig of acacia wood before fleeing. Parties were sent out to search for the murderers and the body; the body was found when a searcher grasped the acacia twig and uprooted it.

Another interesting point is that the leader of those Scottish refugee Templars was named Pierre d'Aumont, "Peter of the High Mountain" in French. Returning to the Hiram Abiff legend, when the searcher grasped the acacia twig and it came away, he is supposed to have said: "Machenach". This became one of the Masonic passwords.

For years researchers have puzzled over the meaning of this word. The Masons say it means: "The flesh is rotten", or words to that effect, but none of them can identify the language.

Well, I can identify the language. It is Scottish Gaelic, and it means: "Son of the High Mountain". Obviously when Pierre d'Aumont crossed over to Ireland, where the language is similar to Scottish Gaelic, he translated his name and his successors in the Masonic craft worked it into the rituals to preserve it.

Another linguistic trick, typical of the Templars, is to be found in a Masonic tradition concerning the Templars' arrival in the Isle of Mull. According to this tradition, they made their base in the island near a mountain called Heredom - another Masonic password. Continental Masons wrote to a lodge in Edinburgh, Scotland asking if there was a mountain of that name in the island. Edinburgh answered "no" - and indeed there is no mountain of that name there. But there is one called Sgurr Dearg, which means "Red Mountain" and the Hebrew for "Red Mountain" is "Hor Adom", or "Heredom".

Clearly the Templars, on the run from King Philip of France, did not want to give their address away, at least not to anyone ignorant of Hebrew. Again, the location of their first refuge in Scotland was worked into the Masonic rituals as a secret password, meaningless to outsiders but clear as daylight to anyone who knew the Templars and the languages they used.

An interesting sidelight is that Sgurr Dearg, the Red Mountain in the Isle of Mull, is close to the route taken by the pilgrims heading for the sacred

Island of Iona, where St. Columba first taught Christianity in Scotland and where the ancient Scottish kings are buried. Knowing the geography of the Island, I can say that it is where they would naturally have settled if they landed on the south coast after sailing from Ireland.

At Lochbuie on the south coast of Mull, about the only place the Templars could have landed, there is an extremely well-built castle. It still stands today. The stonework is to a standard far in advance of any other local fortifications of the period, so I wonder if perhaps the Templars had a hand in building it. In the sea nearby, there are also the remains of a wharf, or mole, several hundred yards long, obviously artificial. One day I shall find out more about these monuments.

So we have proved that whatever Masonic historians say, there is plenty of evidence of Templar involvement in the early history of the craft, and that this in turn goes back to the ancient Jewish traditions of the manna-machine.

Even in Masonic thought and philosophy, we find traces of Templar ideology. Masons believe in the rights of man, that all men are brothers, as did the Templars before them, and indeed the Jewish secret societies that preceded the Templars. After all, what is the difference between a king and a slave when they stand together before an extraterrestrial being with powers vastly superior to either? Templars and Masons alike believe in freedom of worship. To them all religions are equally valid, as indeed they are, when you think that they are all based on legends of extraterrestrials.

In the seventeenth and eighteenth centuries the Masons rose to become a powerful force in society, promoting their ideals of liberty, equality and free thought in a society to which such things were unthinkable. The Royal Society of London was founded by Masons, and it established the basic principle of scientific research. Without the Royal Society, our science and technology today would be nowhere near as advanced as it is. For that we have to thank the Masons, the Templars, and ultimately the manna-machine.

We must also thank them all for something else - the United States of America. For without the Masons and their enlightened ideas, America might never have gained her independence. Thanks to the Masons on both sides, the War of Independence was quietly abandoned by the British and the colonists were allowed to go their own way to create a society based on Masonic principles. For George Washington, Benjamin Franklin and many of their associates were Masons. If you do not believe me, look at a one dollar bill. The symbols and the Great Seal of the U.S. are all Masonic, and many of them go straight back to the manna-machine texts. The prevalence of the number thirteen refers to the parts of the "beard" of the machine, the shining eye in the triangle depicts the upper eye, its principal light source, enclosed within its three heads. I could give many more examples.

What is to be made of all this? We have seen that a visit to this Earth by extraterrestrials several thousands of years ago has had a profound influence on our society. It gave rise to three of the world's greatest religions - Judaism, Christianity and Islam. It was the direct cause of the Crusades, which tore Europe apart for several centuries. It was at the root of the explosive growth of our science and technology, and it caused at least two revolutions, the American and after it, the French, which was started by Masons under the influence of Benjamin Franklin.

The evidence is all there, if only we can adjust our thought-processes to recognize it, and to discard the traditional way of looking at things. Let us hope that a majority of us can do this, so that if and when the extraterrestrials come again we can recognize them for what they are and profit from the encounter.



## A FRESH LOOK AT AN OLD FISH STORY

BY DR. FRANKLIN R. RUEHL\*

Was Jonah swallowed by a whale, a fish or a submersible spacecraft? Is the Biblical story of Jonah nothing but a fanciful fish tale, or the accurate narration of a close encounter of the third kind?

An immediate question arises as to whether the entity that reportedly gulped down Jonah was a fish or a whale. While popular mythology tells us that the culprit was a whale, the scriptures simply refer to the beast as "a great fish." Although a whale is a mammal, that zoological distinction would have been lost on most residents of the 8th Century BC. Indeed, even today, the majority of people probably think that a whale is a fish. If you doubt that, consider that a recent survey revealed that only approximately 25% properly perceive that our Sun is a star!

A whale, being a saltwater denizen, was unlikely to stray into the freshwater confines of the Sea of Galilee, the site of Jonah's abduction. Among fish, sharks appear to be the best candidates. For example, the whale shark is the largest fish on Earth today, attaining a length of some 50 feet. But, this particular fish has an innate fear of man. The great white shark has no such fear, and is certainly capable of devouring a human. However, both dwell in salt water, not fresh water.

But, granting that some type of fish, perhaps now extinct, ingurgitated Jonah, he surely would have been doomed. First, he probably would have been mortally wounded while being chewed up during the initial ingestion. Second, he would have been crushed and suffocated while being swallowed and carried through the entity's esophagus. And, third, he would have been dissolved by the creature's digestive juices upon entry into its stomach!

The only reasonable, scientific explanation is that Jonah was spirited aboard a submersible craft of some sort. Strongly substantiating this conclusion is Jonah's reference to the "bottoms of the mountains" (Jonah 2:6) which he observed while in the "belly" of the beast. In order to observe the underwater foundations of mountains, Jonah must have been looking through a porthole or other type of viewing window, such as a submersible vessel would be appointed with, but not a whale or fish.

But if it was a submersible craft, it must have been an extraterrestrial vehicle since terrestrial submarines were unknown then. This is actually a quite logical scenario. Aliens from a high pressure realm would probably establish an underwater bivouac here in order to approximate the conditions that they are accustomed to. On Earth, high pressures are readily achievable underwater, where the pressure increases approximately 1/2 pound per square foot for each foot of depth. Considering that the Sea of Galilee reaches a maximum depth of 150 feet, the corresponding maximum pressure attainable there is 75 pounds per square foot, or about five times the pressure at sea level on Earth. While several planets in our solar system, such as Venus, Jupiter, Saturn, Neptune and Uranus have maximum pressures far surpassing this value within their confines, it is conceivable that aerial civilizations exist in the atmospheres of such planets where pressures are lower. Or, Jonah's extraterrestrials may have journeyed from a planet beyond the fringes of our solar system.

Yet another possibility is that these aliens originated from a planetary moon. Several in our solar family qualify in terms of atmospheric pressure. For instance, Titan about Saturn has a surface pressure that is 1.6 times greater than Earth's. And, if Titanians are not abiding on the surface of that moon, then they may exist within a sea of ethane (an organic compound) whose existence was recently confirmed by astrophysicists. Such a medium could give vitalization to an entire spectrum of bioforms, in-

cluding those with the capability of developing submersible spacecraft, such as the one Jonah was taken aboard. But, whether from a moon or a planet from within or without our solar system, the evidence strongly argues that Jonah was within a spacecraft. \*Dr. Reuhl is a Ph.D in theoretical nuclear physics. His address is P.O.Box 847, Glendale, CA 91209 USA.

THE NEXT WORLD CONFERENCE OF THE ANCIENT ASTRONAUT SOCIETY will be held at the Hotel Berlin in Berlin, West Germany in 1991, not 1990. Arrival date is Thursday August 22, 1991, followed by two full days of lectures and slide presentations on Friday and Saturday. A Gala Banquet will be held on Saturday evening. Departure day is Sunday August 25, 1991. Anyone interested in being considered as a speaker at the Conference should write to Ancient Astronaut Society, Baselstrasse 1, 4532 Feldbrunnen/SO, Switzerland. You must include a short synopsis of your proposed lecture, either in English or German, along with a detailed biographical sketch. The Conference lectures will be presented in either German or English, with simultaneous translation into the other language.

MEMBER EXPEDITION TO TURKEY. After two aborted attempts to make an expedition to Istanbul and central Turkey, plans are underway again for this exciting trip scheduled for 1991 immediately following the next World Conference in Berlin, West Germany. Sites to be visited include Istanbul, Ankara, Hattuscha, Bogazkoy, Cappadocia, Derinkuyu, Kaymakli, Adiyaman, Goreme, Malatya and Nemrud Dag. Details and prices will be announced in Ancient Skies when available. Members may join the expedition in Chicago, Berlin or Istanbul. Anyone interested in participating in this rugged adventure should contact the Society Headquarters.

### 16th ANNIVERSARY WORLD CONFERENCE A HUGE SUCCESS

Coming from as far away as South Africa and the USSR, more than 500 members and friends from 26 of the United States and 15 countries attended the Society's 16th Anniversary World Conference in Chicago in August, 1989. Twenty-two speakers from eight countries presented exciting lectures in various subjects, including the Face on Mars and Noah's Ark. The Gala Banquet was attended by 220 persons. The Society extends its warmest appreciation to all the speakers, planners, workers and members who participated in the event.

SOUVENIR COPIES OF THE OFFICIAL PROGRAM of the 16th Anniversary World Conference are available from the Society Headquarters for US\$2 each (US\$4 each outside the U.S., Canada and Mexico) which includes postage and handling. The 32 page booklet contains photographs and biographical sketches of the 22 Conference speakers.

ERICH VON DANIKEN's FOUR LATEST BOOKS have not yet been translated into English but all were best-sellers in Germany. The German titles are: Der Tag an dem die Götter kamen, Habe ich mich geirrt?, Wir alle sind Kinder der Götter, and Die Augen der Sphinx, all published by C. Bertelsmann Verlag, München, West Germany. Anyone interested in purchasing these books may obtain prices and details from Erich von Daniken, Baselstrasse 1, 4532 Feldbrunnen/SO, Switzerland.

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